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American Board of Commissioners for Foreign Missions.

REPORT
OF THE
DEPUTATION TO JAPAN

PRESENTED TO THE PRUDENTIAL COMMITTEE

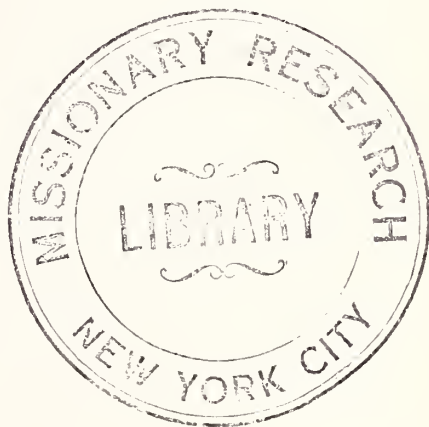
OF THE


AMERICAN BOARD

JANUARY 22, 1896



BOSTON
1 SOMERSET STREET
1896





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PREFATORY NOTE.

FOR two or three years prior to 1895 the Japan Mission of the American Board had urged that a Deputation be sent by the Prudential Committee to Japan to consider the situation of missionary work in that empire, and to aid the Mission and the churches by their presence and counsels in plans for the prosecution of that work, and particularly in the settlement of some perplexing questions which had arisen. Various circumstances prevented a favorable response to the request of the Mission when first made, but on March 5, 1895, the Prudential Committee voted to comply with the request, and subsequently the following gentlemen were designated to constitute the Deputation: Rev. James L. Barton, D.D., Secretary in charge of the Japan Mission; Hon. William P. Ellison, of the Prudential Committee; Rev. James G. Johnson, D.D., of Chicago, and Rev. Amory H. Bradford, D.D., of Montclair, N. J. Having fulfilled their trust, the Deputation, on January 22, 1896, presented to the Prudential Committee the report which follows.

The expenses of this Deputation were met by liberal contributions from friends in New England and Chicago, so that it has been no charge upon the treasury of the Board.

REPORT OF THE DEPUTATION TO JAPAN.

BOSTON, January 22, 1896.

To the Prudential Committee of the American Board,—The Deputation appointed by you to visit Japan to inquire into the condition and needs of the missionary work of the American Board in that empire have attended to the duty assigned them, and respectfully present the following report. The instructions of the Prudential Committee under which the Deputation went to Japan were as follows : —

THE INSTRUCTIONS.

Serious and complicated questions having arisen in Japan, the Prudential Committee, in response to the urgent request of the Japan Mission, has appointed Rev. James L. Barton, D.D., Secretary, Boston ; Hon. William P. Ellison, member of the Prudential Committee, Newton ; Rev. James G. Johnson, D.D., Chicago ; and Rev. A. H. Bradford, D.D., Montclair, N. J., a Deputation to visit Japan during the fall of 1895 to inquire, in behalf of this committee, into the condition of affairs in that country as related to our missionary work therein, with the purpose of ascertaining the best methods for the further prosecution of that work, and with the desire of giving a new and powerful spiritual impulse toward the attainment, as early as possible, of the one great end which the American Board holds supreme, namely, the evangelization of the empire.

The Deputation will confer freely with the Mission, with the representatives of the Kumi-ai churches, with the Trustees and Faculty of the Doshisha, with any committees that may be appointed by different organizations, and also, as far as possible, with individuals, foreign and native, seeking information from all sources open to them.

On their return they will report to the Prudential Committee the results of their investigations and inquiries, with such recommendations as seem to them wise and expedient.

Among the matters which will claim attention are the following : —

I. The condition, with present and prospective use, of property which the Board has purchased, and buildings which it has erected, to aid in the missionary work ; and the legal and moral rights of the American Board in the same.

II. The continuation and management of the Nurses' Training School and Hospital at Kyoto, and the desirability of Dr. Berry's return to his former occupation and office in the same.

III. The character of the Doshisha as a Christian institution, coöperation in the training of native pastors and in the management of the institution, and the advisability of continuing any subsidy by the Board.

IV. The condition of the Kumamoto Station, the status of the mission property there, and the advisability of reopening the station.

V. Best methods for the future prosecution of the evangelistic and missionary work, together with plans of coöperation with the Japanese.

VI. The management and control of the Kobe Girls' College.

VII. The location and employment of the different missionaries.

VIII. The relation of education to the evangelistic work, and how far the Board should continue to aid schools in Japan.

IX. They are also authorized to consider and act upon any other matters or questions of like nature which may come before them while in the country.

In all matters of reorganization, of proposed changes, of new methods, and in all cases involving the time-honored and established principles and policy of the American Board, the Deputation is expected to make independent, wide, and thorough investigation, and report its judgment, with recommendations, to the Prudential Committee, with whom is final authority. If, however, it is the unanimous opinion and judgment of the Deputation that immediate and formal action should be taken upon any question under consideration, the Deputation is authorized to take such decisive and formal action, provided that the vote upon the action be unanimous. Two unanimous votes, therefore, shall be essential to any decisive and formal action: first, upon the necessity of immediate and decisive action; and second, upon the question itself.

Questions regarding the appropriation of money must be referred back to the Prudential Committee, except that funds already appropriated but not expended may be transferred by the Deputation from one department of work to another.

In case a member of the Deputation, from illness or other cause, is unable to act, three may exercise full power.

The Deputation will conduct its investigations and inquiries guided by the one supreme and all-controlling object of the American Board in Japan; and it is confidently expected and believed that they will reach results that will command the approbation and support of the whole Mission, and at the same time honor and strengthen the established beliefs, principles, and purposes of the American Board the world over.

And now, cordially renewing our assurances of confidence in the brethren that compose this Deputation, we devoutly commend them to Almighty God, our heavenly Father, as his children, and to his kindly watch and care, by day and by night, on the land and on the sea, earnestly beseeching him to defend, support, and prosper them in all their appointed ways.

METHODS OF INVESTIGATION.

The Eastern members set out on Monday, the second of September, joining the member from Chicago on the evening of the third. Mrs. Johnson, one of the Executive Committee of the Woman's Board of the Interior, accompanied her husband and proved most efficient and helpful.

We sailed from San Francisco upon the steamship Coptic, of the Occidental & Oriental line, September 12, reaching Yokohama, via Honolulu, September 30, and returned, sailing from Yokohama on December 7, upon the steamship

China, of the Pacific Mail line, reaching San Francisco, via Honolulu, December 24. We were absent from home about four months, seventy days of which were spent in going and coming and in actual travel in Japan. Many hours of these days of travel were passed in conference and prayer over the important questions which were committed to us.

In accordance with the letter of instructions, information was sought in Japan from all available sources. Through special letters of introduction, the services of our own diplomatic representatives were freely accorded. Also, we were cordially received and much aided by His Excellency, Marquis Saionji, the Acting Minister of Foreign Affairs for Japan and Minister of Education; by Mr. Makino, the Vice-Minister of Education; Mr. Dennison, chief adviser to the Minister of Foreign Affairs; Captain Brinkley, editor and manager of the *Japan Mail*; Mr. Curtis, editor and manager of the *Kobe Herald*; Professor Sharp, for ten years professor in Government Colleges in Japan; Bishop Nicholai, of the Greek Church; Bishop Bickersteth, of the Church of England; Dr. Verbeck, of the Reformed Church; and by several officers and professors in the Imperial University at Tokyo. Space will permit the mention of the names of but very few of those who freely and ably aided the Deputation in its attempt to understand the general condition in Japan as related to the special work of the American Board. Cordial expressions of gratitude are due to between forty and fifty of the missionaries of the various Presbyterian and Reformed Boards, the different branches of the Methodist work, the Baptist Boards, the Episcopal bodies representing both England and America, the Evangelical Protestant Missionary Society of Germany and Switzerland, as well as representatives of the various Bible and Tract societies doing work in Japan, — all of whom met the Deputation most cordially and aided it materially. Twelve receptions were given the Deputation, nine of which were by the Japanese. The different members of the Deputation gave, in the aggregate, sixty-five addresses and sermons.

In addition to those above mentioned, we met in conference with 154 Japanese, some of whom are connected with the work of other missionary boards, some in government employ, and some in independent Christian work. We held repeated conferences with the Trustees and Faculty of the Doshisha, with a special committee representing the Kumi-ai churches and the Japanese Home Missionary Society, with pastors, evangelists, teachers, and workers in the Kumi-ai body, from Sendai on the north to the island of Kiushiu on the south, and Tottori on the west. Copious notes have been kept of most of these conferences.

In order to secure the necessary information regarding the needs of the country and the present condition of the work, we visited Yokohama, Tokyo, Maebashi, Sendai, Kyoto, Osaka, Kobe, Tottori, Okayama, Hiroshima, Kumamoto, Nara, Otsu, and Kogato. Some 200 hours were passed in formal conference with others, and fully as many more in informal conferences, besides many meetings among ourselves to discuss and arrange material obtained. It is needless to add that there were constant and repeated conferences with the various missionaries of our own Board now in Japan, besides conferring in mission meeting for four days just before coming away.

In order to accomplish the above, the Deputation traveled in Japan by rail over

1,500 miles, by water 875 miles, and by jinrikisha over 300 miles ; this in addition to the nearly 13,000 miles of water and 7,400 miles of railroad travel involved in getting to and from the field of investigation.

This part of the report is essential to show that your Deputation was not unmindful of its instructions, and that it has sought light from all sources open to it, while it has not desired to spare its own strength or seek its own comfort in these investigations. It is the unanimous opinion of the Deputation that little more could have been accomplished by a prolonged stay in Japan, except to visit four remaining stations, but about which no problems centred. Not that all of the conditions were thoroughly understood and all the facts comprehended, for that would be impossible in a country so full of change and uncertainty ; but the greater part of the field of our Board had been traversed, and the highest authorities widely consulted, until it seemed of little avail to prosecute the investigations farther.

In this report we have not attempted to give anything of the history of the Board's work in Japan nor any of the statistics of the same. All these are included in "A Chapter of Mission History in Modern Japan," which was published by our Mission last year.

In submitting this report we wish to emphasize the necessity of looking at this empire and the mission work therein in the light of its history, its national characteristics, and its present and future importance.

The conclusions to which we have come and the recommendations which we submit have been decided upon with marked unanimity, the mind of each member of the Deputation coming to the same conclusion from the independent study of the facts and conditions.

With this preface your Deputation submits the following report, answering in detail to the letter of instructions given it.

I. PROPERTY.

THE Board owns both houses and land in Kobe and Osaka, besides leasing other land in the former place ; it also holds two houses in Niigata, these being treaty ports where foreigners are allowed to either own or rent real estate.

After the year 1900, when the revised treaty with the United States becomes operative, the Board will be able to lease land, upon which it can erect buildings of its own, in any part of the empire for a term of years the length of which has not yet been determined, but probably for either thirty or fifty years, with the privilege of successive renewals which will practically constitute a perpetual lease.

At present the laws of Japan prohibit the owning or leasing of real estate by foreigners, except in the treaty ports. This is the unanimous testimony of an eminent Japanese lawyer, an American holding a high position in the Imperial government, missionaries of various Boards, and of Japanese citizens of whom inquiries have been made.

In consequence of this prohibition, all such property purchased by the different Mission Boards, including our own, has been held, as we believe, in the name of Japanese, either as individuals or trustees. Consequently those who have furnished the funds for the purchase have had no legal claim upon the

property ; yet the Japanese Christians in whose name the property of the Board was placed were men of such integrity that, with two exceptions, it has suffered no loss through misplaced confidence.

It should be borne in mind that this method of holding property was not adopted for the personal advantage of the missionaries, nor for the pecuniary or any other gain which might accrue to the Missionary Boards. It was solely for the purpose of prosecuting in the most effective way their benevolent work for the Japanese. The American Board was thus enabled to furnish houses for its missionaries adapted to their needs, as well as buildings for school purposes, which could not otherwise have been provided except by outright gifts of the same to the Japanese. And this was done, as we understand, with the full, though unofficial, knowledge of the Japanese authorities.

This arrangement for a compliance with the law was satisfactory to all parties until the political campaign of 1893, when one of the party issues related to a more strict enforcement of the treaties between the Japanese and other governments, especially as to the nominal ownership of real estate in other than treaty ports. Holders of property for foreigners were publicly denounced as lacking in patriotism and were otherwise censured, thus causing considerable uneasiness to those who were holding such property. This feeling was greatly increased in the autumn of that year by the introduction in the Imperial Diet of a bill imposing severe penalties upon Japanese holding real estate for foreigners.

This so much excited the Christians, who thus far had willingly held the property for the Board, that they appealed to the missionaries to be relieved of it, and the Mission, with the approval of the Prudential Committee, authorized the transfer of the property as follows, namely : —

(1) That at Matsuyama, to the Trustees of the Girls' School at that place, receiving a written agreement, signed by them, that the Board should have the use of the same for its missionaries for the period of thirty years.

(2) The interest of the Board in the land at Osaka connected with the Bai-kwa Girls' School, to the Trustees of that school.

(3) And the remaining real estate of the Board in Japan outside the treaty ports, with the exception of that in Kyoto and Kumamoto, was given to the Trustees of the Doshisha for the endowment of a theological department (except that in Tokyo, in the transfer of which by mistake the collegiate department was mentioned) upon the following conditions, namely : —

The Board to have the use of all the property for the term of thirty years, paying therefor an annual nominal rent of three per cent. upon the government valuation, which is much below the actual value, the Board paying for all repairs and the Trustees paying the taxes. An amount equal to this rent is to be deducted from the annual subsidy of the Board to the Doshisha so long as that may be granted. The Trustees are, at the request of the Mission, to sell any of the property, and re-invest the proceeds in any other place in Japan desired by the Mission. The active financial member of the Board of Trustees states this to be his understanding of the agreement, therefore it is improbable any difference regarding its interpretation will arise in the future.

The Board aided financially in the founding of the Doshisha ; it has also given considerable sums to the Trustees from time to time for the purchase of land and

erection of buildings for school purposes in connection with the Doshisha. All of these gifts were made with the implied understanding, if not the distinct statement, that the school was to be maintained as a Christian institution.

The Board has purchased at various times lots of land in Kyoto, upon which it has built nine houses for the use of its missionaries. As neither the Board nor the missionaries could hold such property, we are informed the title to it was taken in the name of Dr. Neesima and several other persons, all of whom, we believe, fully understood they were but the nominal owners.

After the Doshisha Company was organized and a Board of Trustees appointed, and some time previous to the death of Dr. Neesima, which occurred in 1890, all of this property was transferred to the Trustees. This transfer was made solely for the purpose of ensuring its safety, since while held in the name of individuals it was liable to be seized for their private debts, and also to avoid controversy with the heirs of any who might die.

After the transfer there was no change in the management of the property and the missionaries continued to occupy, care for, and manage the houses; rent such as were temporarily vacant, collect and use the rentals, etc., the same as before; and there was nothing whatever either said or done by any one, so far as we can learn, previous to May 31, 1893, to indicate that their ownership was considered by the Trustees as any different from that of the individuals who transferred the property to them, and that it was other than merely nominal. A Committee of the Mission appointed to arrange for the transfer of the Board's property then held by individuals, which was negotiating with the Trustees concerning the terms upon which the latter would accept the property, received a communication under date of May 31, 1893, from the President of the Trustees, containing a copy of two resolutions passed by the Trustees at a meeting held that day; one related to the transfer of the property under discussion, and the other read as follows, namely: "Although while the work of the Doshisha has been carried on hitherto largely through the aid of the A. B. C. F. M., especially such being the case with reference to the buying of land and the buildings, the Trustees do not recognize that property as subject to any condition in regard to its present use. Yet, as we do not intend to prove disloyal to the goodwill of the Board, it is our intention not to change the mode of the use to which it is to be placed so long as we recognize that there are the same needs for such uses as at first."

The Trustees state that this resolution refers to the land and nine houses in Kyoto, although there is nothing in the resolution to indicate that it did not refer to the money given by the Board to the Doshisha for the purchase of land and erection of buildings for school purposes; and their claim of ownership of this property, free from any conditions whatever, is based, as we understand, upon, first, that the claim thus made in the resolution was not denied by the Committee of the Mission, who, being in the midst of negotiations with the Trustees for the transfer of property outside of Kyoto, made no reply whatever; and, second, to letters purporting to have been written by Dr. Neesima, dated before the most of the land had been purchased or the houses built.

It should be stated that but few of the present Trustees who also held the office in 1893, were members of the Board at the time this property was transferred to it.

Many conferences were held by the Deputation with the Trustee who was authorized by the Board of Trustees to negotiate with us regarding all matters relating to property, the object of which was to endeavor to secure an agreement on condition of our relinquishing all claims to this property whereby the free use of it should be given the Board for a term of years for the residence of its missionaries.

All attempts to secure such an agreement failing, a letter under date of November 30, 1895, was addressed by the Deputation to the President and Trustees of the Doshisha, of which the following is a copy, namely :—

“During the past few weeks we have been in conference with you concerning the missionary houses in Kyoto which were erected by the American Board for the use of its missionaries.

“We have been unable to find any evidence, either written or oral, indicating that the Doshisha was to hold this property for any other purpose. We exceedingly regret that we have been unable to come to an agreement.

“Therefore, without waiving our moral right to the property, under the circumstances, nothing remains for us at present except to say we must now trust to the sense of honor which we are assured is the pride of every Japanese.

“We cannot believe that you will think of asking rent from the Board for the missionary houses in Kyoto, when the land was purchased and the houses were paid for entirely out of the treasury of the Board.

“For you to do that, we believe that both you and all your countrymen would hold to be a stain upon the good name of the Doshisha.

“We have nothing further to say except that we must now trust to your honor as Christians and Japanese.

“Assuring you of our best wishes for the success of the Doshisha, we remain, etc.”

A letter dated December 4, 1895, addressed to the Deputation and signed by President Kozaki, “in behalf of the Standing Committee of the Doshisha Trustees,” contains a reply of which the following is a copy, namely :—

“Your letter dated November 30, 1895, was duly acknowledged. We regret very much that we could not convince you of our generous spirit with which we have endeavored to settle the question concerning the houses in Kyoto built for foreign teachers, and thus we have been unable to come to any agreement with you.

“While we acknowledge these houses were built out of the treasury of the American Board, it has been our understanding always that they were given over to our institution as the residences of foreign teachers. About three years ago when a question was brought up to the Trustees by the committee of missionaries in Japan about the condition under which these houses were given, our reply to it was to this effect :—

“Although while the work of the Doshisha has been carried on hitherto largely through the aid of the A. B. C. F. M., especially such being the case with reference to the buying of lands and the buildings, the Trustees do not recognize this property as subject to any condition in regard to its present use. Yet, as we do not intend to prove disloyal to the goodwill of the Board, it is our intention

not to change the mode of the use to which it is to be placed, so long as we recognize that there are the same needs for such uses as at first.'

"Since we have given this reply, we have not received any communication from the missionaries or from the Board intimating that you had any other understanding on the subject. Moreover, the Board has given over to us large number of properties worth several thousand dollars lying outside of Kyoto in an express approval of the letter referred to above. If you had any other understanding on this question, you should have given a communication to that effect and should have withheld the gift of those other properties at that time. It is, indeed, quite a surprise to us that you have still such misunderstanding on this point.

"Now since it is our intention not to prove disloyal to the goodwill of the donor, and so 'not to change the mode of use to which it is to be placed' so long as we recognize that there are the same needs for such uses as at first,' as it has been expressly said in the letter quoted above, you shall be assured that we will grant free use of these houses to all foreign teachers sent over by the American Board, so long as they are in the employ of our institution.

"We have no evidence, either written or oral, that these houses in Kyoto were built for the use of missionaries, and it has been always our understanding that they were given as the residences of our foreign teachers. But as we feel ever grateful for the generous gifts you have bestowed and are still bestowing to us, as an expression of our gratitude to the Board, we will give free use of a certain number of those houses when they are not occupied by our foreign teachers, for the period of a certain number of years, provided there be no occasion in future of great financial stress, which endangers the very life of our institution.

"We believe that we have done hitherto nothing which gives to our foreign teachers or missionaries any inconvenience or embarrassment concerning their residences here. And we assure you that we cannot think that there will be any occasion in the future which will give to them any anxiety or trouble concerning their residences. The only regret we have is that we have been unable to come to any satisfactory understanding on this point."

As the letter contained nothing which had not been previously discussed at the conferences, we simply acknowledged its receipt.

The Deputation advised the members of the Kyoto station to submit to any action of the Trustees regarding the property, reporting the same to the Prudential Committee.

It is evident, therefore, that the status of the nine missionary houses in Kyoto as related to the Doshisha and the American Board is the same that it was before the Deputation went out. Failing to come to a mutual understanding, nothing was done in the premises. It only remains to be seen whether the Doshisha, in whose name the property is held, will make any change in the manner of its use.

II. NURSES' TRAINING SCHOOL AND HOSPITAL.

THE Nurses' Training School and Hospital at Kyoto were organized by Dr. J. C. Berry, a missionary of our Board, in 1885, through whose efforts they have been largely sustained since as a part of the Christian work in that city.

Money toward the purchase of ground was contributed by Japanese friends of Kyoto and Kobe and the Woman's Board of Boston. The buildings were erected by the same Board. The Hospital was furnished and equipped wholly at the expense of this Board. The same Board has made an annual grant for the support of the Nurses' Training School and the salary of Miss Fraser. The buildings and real estate are held in the name of the Doshisha, because the Mission Board can hold no property in Kyoto. Dr. Berry's salary has been paid by the American Board, and his earnings through his medical practice have gone to sustain the general work of the Hospital and for its enlargement. When these funds were given and the work was undertaken by Dr. Berry, it was with the understanding that it should be for the support of an institution which should be mutually conducted by the Board and the Doshisha Company: —

First, for the training of Christian nurses; and

Second, for humanitarian work, that evangelistic ends might be subserved.

The influence of the entire institution under Dr. Berry and Miss Fraser, with their associates, has been preëminently Christian, and is worthy the highest commendation. Dr. Berry, up to his departure for the United States in the fall of 1893 for his furlough, was the managing director of both the hospital and training school, acting in conjunction with a hospital standing committee composed of Japanese and missionaries, all in accordance with the mutual understanding of both parties. While Dr. Berry was in the United States it was learned that the Japanese members of the hospital committee, without consultation with Dr. Berry or the Board or the Mission, or even the standing committee of the hospital, decided to terminate this mutual relation. They voted that if Dr. Berry returned he should not hold his former position as director, but that a Japanese should occupy the place, and Dr. Berry hold the position of adviser. Later action upon the part of the Japanese members of the standing committee of the Doshisha Trustees was to the effect that, "while it is desirable to ask Dr. Berry to return to Japan, it is also the Trustees' desire to manage the hospital and nurses' school in the same way as the other departments of the Doshisha." In a still later action the Trustees ask him to return "in his former capacity and relation," but restating the intention of that body to manage the hospital in the same way as its other schools. It is necessary to add that the name of the Nurses' Training School is the Kyoto Nurses' School, while the hospital bears the name Doshisha. This name was given by the missionaries, in order to present to the people a phase of applied Christianity in connection with the educational institution which bore that name.

Still later, the Trustees of the Doshisha took the matter from the hands of the standing committee and decided as follows: —

1. To ask the foreign (missionary) members of the (standing hospital) Committee to give definite answer whether they are willing to continue the work under full control of the Doshisha Trustees or not.

2. If their answer is negative, to hand over the whole work entirely to their care, allowing the time to make full arrangements, until April, 1896.

3. In case they do not take up the work within the said period, to take full responsibility of the work by the Trustees and do as they please. And in every circumstance the Trustees cannot continue the work in the future, they will not

appropriate any of the property belonging to the Hospital and Nurses' Training School to any other work, but endeavor to return all things to original donors as far as possible.

This is the condition of things found by the Deputation upon its arrival in Kyoto. The hospital and school are continuing their work under Japanese physicians, Dr. Berry's medical associates, and Miss Fraser, the superintendent of the Nurses' Training School and matron of the Hospital. While the Doshisha Trustees invite Dr. Berry back to be at the head of the medical work, they frankly say they plan to have a Japanese in that position, and expect to appoint one to the place as soon as a suitable man can be found. They also plan to put a Japanese in Miss Fraser's place.

There are about twelve hospitals now in the city and two nurses' training schools, and although they are not distinctively Christian institutions, they are meeting in a measure the medical needs of the people. These institutions are private hospitals with one exception, and conducted chiefly for financial gain. Owing, therefore, to these things and the difficulty of harmonizing the present desires of the Doshisha, and the motives prompting them, with conditions necessary for harmonious and successful coöperation, we hesitate to recommend Dr. Berry's return to Japan or the continuance of Hospital or Nurses' Training School work, by the Board in Kyoto, beyond what may be necessary to finish with the present class of nurses during the year 1896. We recommend that the Prudential Committee endorse the third proposition of the Doshisha Trustees as quoted above, which pledges the return of the property to the donors in case the hospital and school are not successfully continued by the Doshisha.

We come most reluctantly to this conclusion because of the excellent work Dr. Berry has done for the cause of Christ in Japan during his connection with the Board for twenty-three years, and because of the earnest wish of the Mission and many leading Japanese that he return and continue his labors with them, coupled with his superior medical skill, which has won for him an enviable reputation among all classes there.

III. THE DOSHISHA.

In making inquiry with reference to the third point of our instructions, interviews were had with the Trustees and Faculty of the University, with pastors and evangelists of the Kumi-ai churches in different parts of Japan, with missionaries of our own and of other Boards, as well as with such other individuals as we had reason to believe were acquainted with the history, work, and present influence of the Doshisha. There was marked concurrence in the opinion that a change had taken place in the spirit of the institution. It was quite generally affirmed that the Christian character and spiritual tone of the University are far less pronounced than formerly. After several weeks spent in making ourselves acquainted with this and allied subjects, we asked an interview with the Board of Trustees of the Doshisha, which interview was very readily granted. Indeed, we had been greeted on reaching Japan with a communication from the Trustees, laying the affairs of the institution before us and urgently asking us to visit its recitation halls and to make the most thorough acquaintance with its work. We

spent an afternoon in free conversation with them on the Christian character and influence of the school, and were then told that the President and one other Trustee had been named as a special committee with full power to have any further conference with us on the matter. One subsequent conference was held with the above-mentioned committee of the Trustees, with results so definite that we did not ask them again to meet us on that subject. Previous conversations with many persons had prepared us for their unusual use of the word "Christianity" in the Constitution of the Doshisha, as defining the character of the institution. The clause in the Constitution referred to is: "Christianity is the foundation of the moral education promoted by this Company [Doshisha]." We asked if they would affirm as among the beliefs for which the Doshisha stood in Japan, the personality of God, the divinity of Christ, and the future life. They declared that they could not. While as individuals they could affirm their acceptance of these beliefs, as Trustees they could not affirm them, since differences existed among Christians on these points, and they must not ally themselves with any party. When asked if they would accept the creed of the Kumi-ai churches in definition of the sense in which they used the word Christian, they declined, saying that they would thus identify themselves with a single denomination. When urged at two long conferences to make some statement, however brief, in language of their own, of what they meant by "Christianity," since the word did not in their minds involve the above-named beliefs, they declined. They said it was not necessary; that having declared their purpose to maintain a Christian institution they should be trusted so to do; that to affirm the above-named beliefs would narrow the basis of the University, would cause the resignation of professors whose services they did not wish to lose, would repel students who were encouraged now to enter the school by its spirit of free inquiry. As evidence that this determination to make no further statement was a result of deliberation, one Trustee said that he had made an effort at one time to have the word "Evangelical" inserted before "Christianity" in the Constitution, but he had not succeeded, the Trustees declining thus to narrow the basis of the University. It was carefully explained to the Trustees that the American churches which contributed to the treasury of the Board, while not making a test of any creed, could hardly hold to be Christian those persons or institutions which deliberately refused to declare belief in a personal God and in the divinity of Jesus Christ, in the immortality of the soul, and in the supernatural elements of Christianity. The reply was that the whole subject had been a matter of thought with them; that theological opinion in Japan was in a formative state, and beliefs were unsettled; that for that reason and because it would be disastrous to them to act now under appearance of compulsion, they could make no statement whatever, except that they should maintain a Christian University. They said they had done the best possible under the circumstances; that though there were some professors in the University who were not Christians, effort would be made as changes occurred, to secure such professors only as would be in harmony with the Christian spirit of the institution.

Careful inquiry showed but a small number of pastors in the Kumi-ai churches, who hold such an agnostic position in regard to the fundamental truths of Christianity, concerning which the Doshisha Trustees were unwilling to speak. The

mass of pastors and evangelists and church members seemed not only not to sympathize with this "new theology," as it was called by them, but to be saddened by it, and they expressed the opinion that it was a phase of thought that would soon pass away. Some prominent and leading pastors had preached such negations to diminishing congregations, but the testimony was general that a change for the better had already begun. One evidence was the meeting of pastors of the Kumi-ai churches at Nara, where the spiritual fervor rose to a very high point, and in the earnest type of meetings held after that gathering in different parts of the empire, very much like the old "three days' meeting," at one time so common and so helpful in New England. The Doshisha, while in a sense at the head of the Kumi-ai churches, still cannot fail ultimately to have its doctrinal positions determined by them. At present desiring to be abreast with, if not in advance of, "Christian scholarship," it refuses to make declaration of these truths which are essential to the very existence of Christianity.

Much may be said in explanation of this strange situation. The Doshisha is, and from its beginning has been, a Japanese institution. It was founded by a citizen of Japan. Its Trustees are and must be, under the laws of the empire, citizens of Japan. While most of the money for its erection and maintenance has come from America, it has not failed to have support and considerable gifts from the Japanese. In the rising of the national spirit there has come a great sensitiveness on the part of many in close relations to the University lest it should seem too much controlled by foreign influence. To have such appearance might rob it of many students. Already its numbers have been much diminished by the fact that educational advantages furnished by the government have greatly increased. The system of education in the empire is admirable, and students pass by graduation from one series of schools to another to the post-graduate course of the University. Government positions are now more freely open to those who have passed through the government schools.

These disadvantages under which the Doshisha labors are serious enough to make those who manage its affairs anxious not to increase their number by rousing any suspicion of foreign control, or by giving the impression that any limitation is put to free inquiry and belief. Earnest effort was made to show that the Doshisha had no reason for existence, in the purpose of its revered founder, or in the minds of its supporters in America, and also with many in Japan, save as a *Christian* University, to give a Christian education and to extend the knowledge and acceptance of Christianity. To deny or to fail to affirm those truths, without which Christianity is but a misleading name, is disloyal to the spirit in which the Doshisha was founded and is a perversion of funds given for the furtherance of the gospel. But the answer was always the same — that no further statement would be made than that the Doshisha is a Christian institution in the sense that it would continuously seek to establish and nourish Christlike character.

Full force should be given to the facts that the Bible has place in the curriculum of the University; that professors and students are required to attend daily service in the chapel; that the President, who is also pastor of the College church, preaches evangelical and fervent discourses; that he declares his purpose to resign his office whenever the University ceases to stand for evangelical

Christianity; and that the Trustees, through their chief financial official, pledge themselves that should the Doshisha, for any reason, cease to be a Christian educational institution, the property shall be sold and the proceeds returned to the donors.

And it should also be borne in mind that there is not a Japanese in the Doshisha, or in the empire, twenty-five years of age, whose early years were under the influence of Christian thought and training. It would therefore be very strange if their subsequent growth should be along the same lines with those who knew no other influence than that which results from Christian ancestry and Christian surroundings. Equally strange would it be if they could be wholly understood, or if their true relation to Christianity could be accurately measured by testing their utterances by the same standards that would apply in Christian lands.

We recommend:—

First, that for the present the teachers supplied to the Doshisha by the Board be continued, if desired by the Trustees.

Second, that for the present, and while the able and devoted men sent by the Board are connected with the theological department, our coöperation with the Doshisha in the training of pastors and evangelists be continued.

Third, that after the reduced appropriation asked by the Mission for the Doshisha for the year 1896 is paid, the sum given by the Board to the University be reduced annually, so as to cease at the end of the year 1898.

Just before leaving the country, we received the following letter from the Faculty of the Doshisha, and signed by President Kozaki "on behalf of the members of the Doshisha Faculty," dated Kyoto, December 3, 1895:—

"To the Members of Deputation of the American Board: Gentlemen,—On the occasion of your visit to our University, we, the members of the Doshisha Faculty, take liberty to express our thanks for the generous assistance which your Board has been contributing to our institution. Our University has had most friendly relations with your Board, founded on a broad and non-sectarian basis, and we believe it was largely through your assistance that our institution has grown up from a little English school to its present magnitude. During the twenty years of its existence and growth, it has made a powerful impression upon our Society, and its influence is now being appreciated, not only among our Christian churches, but, we are glad to say, in the nation at large. For this success, no small share is due to the foreign members of our Faculty whom you have sent us, and who are giving us the best years of their lives. Our institution has been the first in the empire founded by a private corporation with the express purpose to promote the work of education in harmony with Christian morality. While we have extended our curriculum, improved the means and methods of education, and made free inquiry the rule in every department of knowledge, we have always labored to permeate our whole institution with the broad principles of our founders which are laid down as the unchangeable constitution of our University. We pray and hope that our nation may realize the grand ideal of the kingdom of God and his righteousness, as it is in Jesus Christ. With this great aim in view, we are educating our young men, who will exercise,

as citizens, most healthy influence in every calling of life. As the sphere of our action has been extended by the late war, we feel that now is the most important moment to expand and develop our educational work in every department, grasping firmly in mind the end for which it was founded. For this purpose, we are ready to receive sympathy and help from our friends both at home and abroad.

“As you leave Japan after your short visit, we tender you this resolution of our Faculty, thanking you for your coming, and ask you to express for us our gratitude to the American Board for the assistance they are rendering to our University, hoping also that you may fairly represent its present situation to our friends in America, to whom we owe so much. I am, etc.”

To this letter the Deputation made the following brief reply: —

YOKOHAMA, Japan, December 7, 1895.

PRES. H. KOZAKI, Kyoto, Japan: —

Dear President Kozaki, — Your two letters, one on behalf of the Doshisha Faculty and the other on behalf of the standing committee of the Doshisha Trustees, were duly received and read with interest.

We have to thank you for the cordial greetings you have given us, and shall always carry with us the memory of the pleasant personal relations we have had with the various members of the Faculty of the Doshisha and of the body of Trustees.

We must say, however, that we regret exceedingly that this institution, which was founded and has been largely sustained by money given for the purpose of establishing a pure evangelical Christianity in Japan, is not willing to make a clear declaration of the principles of Christianity which it professes to accept and promulgate. We are convinced that such a declaration would be of great value here in Japan, as it would definitely show for what the Doshisha stands, while to those in the United States who have eagerly and anxiously watched the course of events here during the last two years, it would be an assurance that the school still remains upon the basis of its foundation and intends to maintain in the future its distinctive, positive Christian character.

In regard to our failure to come to an understanding with the Trustees about the missionary houses in Kyoto, we have nothing to add to our letter to you and the Trustees, dated November 30, 1895.

Again with sincere appreciation of all the kindnesses you have shown us,
We are, etc.

IV. KUMAMOTO PROPERTY.

THE Kumamoto Station was opened in 1886, the missionaries living in Japanese houses until July, 1892, at which time two houses had been built for them, at a cost of \$4,100 gold, upon land previously purchased for \$1,000 gold.

Foreigners being prohibited by the laws of Japan from holding real estate in the interior, this property was held by the Trustees of the Kumamoto Ei Gakko, a school for boys started in 1887 by the Christians, with the help of the missionaries, and followed by one for girls in 1888. It having been decided to build houses for the missionaries, in March, 1891, the following proposition was made by the station and accepted by the Trustees regarding the same, namely: —

That the Board gives the money for the land and houses to the school with the understanding that with it they provide foreign-style houses for the missionary teachers of the school, and that in case the Board withdraws from Kumamoto, the school shall sell the property and pay back to the Board whatever sum it may bring in. Owing to dissensions in the Board of Trustees, in March, 1892, five of the eight Trustees resigned, organized a new school and applied to the station for financial assistance. This the station through lack of funds was obliged to refuse, although wishing to be perfectly neutral in the controversy over the school question.

Upon the opening of the school in September, 1893, public announcement was made that the school was no longer Christian, and early in October a letter was received by the Mission from the Trustees asking for the withdrawal, in December of the missionary teachers, and on the twenty-first of December formal notice was given by the Trustees to the missionaries to vacate the houses. This demand, was complied with, but Kumamoto continued to be and is now the centre from which evangelistic work is carried on by the missionaries, notwithstanding they have not been allowed to occupy the houses.

All efforts of the Mission to arrive at a settlement with the Trustees have failed. At the annual meeting of the Kumi-ai churches held in April, 1894, a committee was appointed to endeavor to adjust the matter, but all attempts on its part were met by the Trustees with a denial of the right of the churches to interfere. The committee so reported at the next annual meeting in May, 1895, and the churches voted that they withdraw fellowship from the school. Members of the Deputation visited Kumamoto and learned that the two schools had united; the former Trustees had resigned and a new Board had been appointed, although not fully qualified, who, we understand, with one exception are not Christians. A long interview was held with four of these, from whom it was learned that the school was in debt almost 2,000 yen, of which 1,000 was a lien upon the houses and land, being for mortgages given since the missionaries were forced to leave, with accumulated interest on the same, and that it was proposed to sell the entire property for the amount of its indebtedness to a party of gentlemen who would loan the property to the school.

The claim of the Board to the property, the general condemnation both among Americans and Japanese of the course of the Trustees in depriving the missionaries of the use of the houses built for their occupancy with money furnished by the Board, was fully set forth, and the importance of an amicable adjustment of the matter, for the sake of the reputation of the Trustees and the good name of the Japanese generally, was dwelt upon. A proposition was made for a settlement, which at the request of the Trustees was afterwards put in writing and handed to them, to which they were asked to give early consideration, as the Deputation was to leave Japan in a month from that date. The following is a copy:—

KUMAMOTO, November 7, 1895.

To Messrs. Fukuda, President of the School; and Okada, Takamiya, and Eto, representing the School (formerly called the Kumamoto Ei Gakko):—

Gentlemen,—In accordance with the promise we made this morning in our conference, we hereby submit to you in writing the proposition concerning the

property under consideration. We also prefix the statement we made regarding the original understanding which the American Board had of the general situation.

As we stated, when the American Board appropriated the money for the purchase of land and erection of houses in Kumamoto, it was with the understanding that they were to be used for the residence of its missionaries; but if for any reason the missionaries should withdraw from Kumamoto, the full value of the property at the time of the withdrawal was to be returned by the school to the Board. Letters from some of the Trustees of the school who entered into the arrangement show that the understanding was as we have stated, which is also confirmed from other sources.

While the missionaries have been ready to occupy the houses, they have not been permitted to do so for the last two years. Therefore the school should return the value of the property to the American Board. But as the Trustees of the school have not done this, we submit the following proposition: —

The American Board will relinquish all its claims upon the property to the school upon the following conditions: —

The American Board to have the use of the property for a term of thirty years, the Board paying the taxes and keeping the buildings in repair in lieu of rent. The present mortgage to be paid as soon as possible, the property not to be again mortgaged.

As soon as foreigners can rent real estate in the interior, the Trustees to give a legal lease to the Board for the unexpired term of years, upon the same conditions.

In the event of the schools being closed before the expiration of the said term, the property is to be transferred to whomsoever the Board may elect.

At the end of the thirty years the property is to belong to the school, without any conditions.

If at any time before the expiration of the thirty years the Board shall permanently withdraw from Kumamoto, the property is to belong exclusively to the schools unless they have been previously disbanded.

We place the term of occupancy of the property at thirty years because that is the time fixed in similar arrangements already concluded with other schools in Japan. But, if you strongly object to so long a term, we will make in this case an exception and fix the period at twenty years.

Hoping that this will meet with your careful and early consideration, We remain, etc.

As no reply to the proposition had been received, the Deputation just before leaving Japan sent a request to the Trustees to confer with the Property Committee of the Mission, to whom had been given a copy of our letter, with authority to either receive the money in payment for the property or the property itself, if the proposition was accepted. The matter rests entirely with the Trustees. If they decline to take any action, the property is lost to the Board, as it has no claim which can be enforced in the courts.

While in Kumamoto, conferences were held with a number of the evangelists and pastors located in the Island of Kiushiu, all of whom spoke very encourag-

ingly of the present conditions of the work and of the great need of missionaries, and nearly all were of the opinion that Kumamoto should continue to be the centre for evangelistic work for the western portion of the Island; the Mission has also voted to continue the station, in which action we heartily concur.

V. FUTURE POLICY AND CO-OPERATION.

MISSION work in Japan, if it is to be efficient, must be adjusted to the rapidly succeeding changes which are there taking place. Within less than one generation, Old Japan has nearly disappeared, and a new, progressive, and swiftly evolving nation has come to the front. In a land where schools are provided for all; where even the humblest are in touch, through the press, with the thought and action of the world; where dispensaries, hospitals, and trained nurses are provided, either by the state or by individual enterprise; where even Christians are only a quarter of a century from the Buddhism, Shintoism and Confucianism of their ancestors, the missionary problem is serious and complicated. The wonder is not that divergence from the ethical and theological traditions of Christendom is so great, but rather that it is not greater. The question forced upon us by our investigations is not, How may the American Board withdraw its missionaries from Japan? but, rather, How may it help them to work more wisely and efficiently? That, we are persuaded, can be best accomplished, in existing conditions, not by an increase of the resident missionary force, but by certain changes in methods. Therefore our first recommendation is as follows:—

We recommend that the number of missionaries in the service of the American Board in Japan be not increased at present.

Concerning missionary policy in Japan, your Deputation believes that the time has come for a slight change in the method of conducting the work. The opportunity before Christians of approved ability and spirituality, before preachers who are not only consecrated but also learned and wise, was never more inviting than now, and we believe that the people were never more willing to receive them. Two plans may be adopted: one, that of sending out many new missionaries, and the other that of giving the best possible training to native Christians desirous of becoming religious teachers and preachers. This evangelistic work can be better done by the Japanese, but the training can better be given by professors and pastors from abroad. Even missionaries of large ability and ripe experience will not now be heeded as many others would be who might be sent out, for occasional service, as evangelists and teachers. What is now most required is instruction in apologetics, and the philosophy of Christianity, and direct aid in evangelistic effort, by those whose position in the church and among scholars will secure for them the respectful consideration of the men who must be the Christian leaders in Japan during the next generation. Therefore, while your Deputation is of the opinion that the number of missionaries should not be increased at present, it makes the following recommendation concerning the conduct of mission work in the immediate future:—

We recommend that the Prudential Committees take measures to send annually to Japan men of established ability and reputation to speak on various

subjects, in furtherance of missionary work, and that in this plan they endeavor to secure the coöperation of other missionary societies.

Your Deputation has found, on the part of both missionaries and Japanese, a desire for a more scholarly Christian literature than is now within the reach of those who read only the vernacular. Other religious bodies, as various sects of Buddhists, are flooding the empire with cheap books; for example, catechisms, historical sketches, and arguments in favor of their religions. There is need that the best thought of the Christian world be brought within easy reach of all that people. As one way of meeting this demand, the Mission has already taken the preliminary steps for starting a Review, — the same to be under the control of the Mission, — which shall be published in the vernacular, and which shall aim to provide, by original articles and by translations, the best results of modern Christian scholarship. We approve this action of the Mission and recommend that the project be financially aided by the Board.

Concerning the subject of coöperation between the Mission and the Kumi-ai churches, your Deputation is of the opinion that such coöperation is desirable. While there may be here and there among the pastors a few whose radical views in theology might make fellowship difficult, if not impossible, we believe that such instances are exceptions, and that they should not be allowed to disturb the fraternal relations which should exist between the Mission and the churches which it has so largely founded and fostered.

When the labors of the missionaries shall have resulted in conditions favorable to church organization, such churches should be constituted, in accordance with the custom hitherto observed by the Mission, namely, according to the usage of the Kumi-ai body. If the church becomes at once self-supporting, the missionary will have no relation to it except that of love and fellowship; but if the church expects from the Board financial assistance, then the missionaries as agents of the Board must take measures to satisfy the Board that the money given by it is not used to aid or to support those who in their faith, preaching, and practice are not evangelical, in accordance with the common understanding of the term in the churches supporting the Board.

There are difficulties in the way of coöperation between the Japanese and foreigners in the use of mission funds. Such coöperation has been characterized by some Japanese as “a double control,” they not being able to grasp the idea of a joint control and responsibility, taken together with the fact that the missionaries are the recognized agents of the Mission Board and the supporting churches. Owing to the difficulties hitherto rising out of such relations wherein the missionaries and Japanese are in a kind of copartnership for the support of work, we cannot recommend new and enlarged attempts in this respect.

On the question of “self-support,” the Deputation advised the Mission substantially as follows:—

We recommend that the Mission plan to reduce its expenditures for evangelistic work as rapidly as is consistent with the success of the missionary cause. We urge upon the churches the privilege and duty of self-support so soon as circumstances will permit. We further suggest that in carrying out this recommendation, those regions where there are strong Kumi-ai churches be left as far as possible to the care of those churches, and that the Mission devote its attention

to the more remote and less developed localities. It should be remembered that the Home Missionary Society of the Kumi-ai churches is independent, and self-supporting, and responsible to the Board neither directly nor indirectly.

It is now a generally accepted principle of missionary policy that the evangelization of any land should, so far as possible, be committed to the hands of native Christians. This is peculiarly true in Japan. The work of the missionaries will be none the less important and imperative in the future, but it will involve much more consultation with the Kumi-ai churches. In so far as practicable we urge both upon the Board, and upon the missionaries, conference with the Home Missionary Society of the Kumi-ai churches as to the best places for beginning new work; and we suggest to the Board that the president of the Home Missionary Society of the Kumi-ai churches be informed that the Prudential Committee will always welcome any suggestions as to the best methods of conducting the work common to both bodies.

We cannot close this part of our report without saying that, notwithstanding all that has been reported to the contrary, the condition of the Kumi-ai churches and of the missionary service in Japan on the whole is very encouraging. The extraordinary and abnormal movement of multitudes toward Christianity, a few years ago, has given place to a slow and healthy growth. The churches are not so well attended as formerly, but those who do attend are more faithful and are developing a stronger faith and doing better work. This is the unanimous testimony of the most conservative of the Kumi-ai pastors and of the missionaries. If our recommendations, and other similar plans, are adopted, we believe that the new spiritual revival, now so evidently begun in Japan, will be greatly advanced, and that the Board and the churches will soon recognize that the results of their efforts in that country have fully justified all the expenditure of money, labor, and consecrated lives.

VI. KOBE COLLEGE.

It is very gratifying to be able to speak in terms of unqualified praise of Kobe College. In buildings and equipment, in courses of education, in management, it is unsurpassed as a Christian school for girls in Japan. During the twenty years of its existence it has seen great changes and it is destined to see others equally great, for which it is well prepared. There was a time when foreign education for girls was much desired by the Japanese, and this, like all similar schools, was crowded with students. Then came the reaction, when it was thought by the people that the Western education unfitted girls for the homes and lives for which they were destined. That reaction has not yet passed. The government schools make small provision for the education of girls above the primary grade. Under these circumstances, one of the greatest benefits extended by foreign missions to women in Japan is through their schools for girls. There is evidence that this benefit is being now more fully appreciated, and that no better work for the future of Japan can be done than to persist in holding open these schools until the people shall see their disastrous error in neglecting the opportunity thus afforded. The minister of education has recently made a strong

utterance in favor of female education which is sure to have much effect on public opinion.

"Very few of the pupils," Miss Searle reported at the twentieth anniversary in November, "enter the school from Christian families or with any previous knowledge of Christian truth." Of the 132 graduates, only nine were not members of the church at the time of their graduation. At present there are about seventy pupils in the College. Its property is held by a secure title, and it is under the management of the missionaries. The W. B. M. I. may justly take great pride in this institution, which it has done so much to foster.

We recommend that Kobe College under its present management be fully sustained.

VII. LOCATION AND EMPLOYMENT OF MISSIONARIES.

THE location of the different missionaries has been left heretofore largely to the Mission to decide, and we do not understand that your instructions to us intend to change this rule. We have investigated the general question of location as a whole, upon which we make report. It is no more than just to add that it seems to us that the Mission has been eminently wise in the arrangement and distribution of our forces in Japan.

We find that some of the larger cities have a considerable missionary force. This includes, as in Toyko, representatives of a great number of missionary boards. At the same time these cities have the largest number of Japanese pastors, evangelists, teachers, and Christians, as well as church organizations. We recognize that these cities afford wide opportunity for reaching multitudes who have not yet heard of Christ, yet we feel that, so far as possible, the Japanese churches and Christians should be made to accept their own responsibility in this work. At the same time many large towns and wide rural districts more remote from these cities have no missionaries and no gospel privileges, and are urgently requesting the attention of mission boards.

We therefore recommend that in the arrangement of our missionary forces the number of missionaries be not increased in Tokyo, Kyoto, Osaka, Kobe, or Okayama.

As to the work to be done, we are impressed with the fact that the changed circumstances in Japan must necessarily lead to different methods of work. When missions were first begun, before the government had in operation its present admirable school system, there were wide opportunities offered for Christian work in connection with general instructions in English, in both private and in government schools. In fact, under the laws of Japan it was necessary for every missionary residing outside of the limits of the treaty ports to be in the employ of some Japanese. This employment was usually that of teacher, and hence missionaries in the interior necessarily passed many hours each week in the schoolroom. At present, owing to the high excellence of the government schools, in which are found many Christian teachers, and also because of the changing treaties, which even now make it possible for missionaries to reside in many places outside of treaty ports, upon a traveler's passport, and in the near future will give general freedom in this respect, we recommend that the time and

strength of our missionaries be devoted to what may be called more direct lines of evangelistic work. The necessity for mission schools, except in the more direct preparation of young men for the gospel ministry, appears to us to be decreasing in proportion to the increased excellence of the government schools. We would, however, make an exception in the matter of schools for girls, as in female education the government is not so progressive.

We do not recommend any sudden change in this respect, but leave the particulars mainly to the Mission. We do desire, however, to say that it seems to us that the necessity in Japan for missionaries to devote themselves to mere teaching is largely past, unless they see in that work a wide opportunity to influence their pupils for Christianity and to affect others whom they may reach through them. We believe that a missionary should be always an evangelist, in whatever line of work he may be engaged, and that he should seek those places in which he can best accomplish his work. The general influence of medical and educational work as illustrating practical Christianity has been great indeed in the past.

We have only commendation for the work done by the representatives of our various Woman's Boards in Japan. The influence and power of their missionaries in the several girls' schools with which they are connected, in the Bible Training School in Kobe, and in the general evangelistic work are beyond our praise. We recommend vigorous support and prosecution of this woman's work for the women of Japan along all these lines.

VIII. EDUCATION.

OUR Board cannot compete in general education for young men with the well-equipped and efficient government schools. Although no religions are taught or permitted to be taught in these schools, the Christian teachers in many of them have full liberty to meet their students outside of recitation hours for religious study.

The last published reports in English of the educational system of Japan show that there are a little more than seven millions of children of the school age in the empire. A little over four millions of these are registered pupils in the public schools. This is nearly fifty-nine per cent. of the school population. The attendance is constantly upon the increase. There is yet great need of efficient private schools for the training of men and women for various departments of the Christian work. Herein consists the close relation which education bears to the evangelization of Japan. The only school for boys aided by our Board in Japan is the Doshisha, which is treated under a separate head.

We recommend no change for the present in the aid rendered to the girls' schools at Kobe, Kyoto, Maebashi, Tottori, Osaka, and Matsuyama in the line of missionary teachers and money grants, owing to the aid to evangelization which these schools render. We do recommend, however, that when any missionary teacher feels that he is not able, in the capacity of teacher, to do his work as missionary, the matter be brought before the Mission for consultation and decision, with the object of releasing him from teaching if, in view of all the facts, it seems best to do so.

IX. COMMUNICATION FROM THE DOSHISHA.

In a paper which the Deputation received from the Trustees of the Doshisha at the hand of President Kozaki, the following desires and requests are expressed : —

1. " In the collegiate and preparatory schools it is our desire to have at least two foreign professors of the English language and literature for some time to come.

2. " In the Theological School, especially, a strong faculty is needed, that is, a group of professors of thorough scholarship, with devout Christian spirit, either native or foreign. But it is hard to find such in Japan, and hence it is our desire that the Board will give help in every way to raise such laborers in the future.

3. " It is our desire that in raising funds for both the collegiate and theological schools, the Board will give us some proper assistance.

4. " It is our desire that the present method of helping students directly by missionaries be changed to a form of the Board's gift to the school for scholarship, and funds to be given or lent for needy worthy students, to be distributed by vote of the Faculty."

These requests were preceded by a statement that, in so far as the Board recognizes the Doshisha as an independent institution of Japan, it wishes to receive annually its gifts, also expressing the purpose to gradually reduce the sum asked for as other funds are secured.

The first two items, with the preliminary statement, have been already covered practically by our report upon Article III of the instructions of the Prudential Committee, and need not be repeated.

In response to the third request, as well as to the entire subject involved, we would recommend that when the Prudential Committee are assured that the Doshisha is the positive force in Japan for evangelical Christianity for which it was founded and so largely endowed, and that it will continue to be so, it will do all in its power under its rules to strengthen and aid it.

In regard to the fourth request, we would recommend that there be no change at present in the method of aiding needy but worthy students in their preparation in the Doshisha for the gospel ministry. Aid given by the missionaries in the form of an equivalent for services rendered in the practical gospel work is, in our judgment, better than money given as scholarships through the Faculty of the school.

X. LETTER TO THE KUMI-AI CHURCHES.

WHEN it was heard in Japan that the Prudential Committee was sending out a Deputation, the Kumi-ai churches appointed a representative committee to confer with it about matters of mutual interest. This committee was composed of Rev. T. Harada, president of the last annual conference of the Kumi-ai churches; President Kozaki, of the Doshisha; Rev. I. Abe, pastor of the Okayama church; Rev. K. Miyagawa, pastor of the Naniwa church at Osaka, and Rev. T. Osada, pastor of the Tamon church of Kobe, and president of the Kumi-ai Home Missionary Society. Two conferences were held with this committee, in which the general conditions of the work and its special imme-

ciate needs were discussed. The conclusions to which we arrived from these conferences are embodied in different parts of the report herewith rendered. The conferences which were held with these brethren were most pleasant, cordial, and helpful. We were impressed with their earnest spirit, marked ability, and devotion to the cause of Christ in Japan.

When about to leave the country, the Deputation addressed the following letter to the Kumi-ai churches of Japan:—

TO THE KUMI-AI CHURCHES OF JAPAN.

DEAR BRETHREN:—

The Deputation appointed by the Prudential Committee of the American Board to visit and confer with its missionaries in Japan and with Japanese Christians has completed its work and is about to sail for home. During our presence in your beautiful country we have been the recipients of so many courtesies at the hands of the Kumi-ai Christians and Churches that we should feel that we had been deprived of a great privilege if we were not permitted to express our hearty thanks to you for your kindness to us.

With the growth of your churches, almost unexampled in the history of any country, we have had great satisfaction, and at the prospect of still larger growth both in numbers and spirituality in the not distant future we gratefully rejoice. We feel that your history is our history and your prosperity is a blessing which will carry gladness to all Christians the world around. You are a body of independent churches, subject to no master but Jesus Christ; this we fully recognize and this our missionaries have always recognized, and we have rejoiced to find in you much of the spirit of the Pilgrim Fathers, to whom the religious life of our country is so largely indebted. As we look over the world with its teeming millions, so many of whom have no clear idea of the gospel of our Saviour, we feel that an immense and solemn responsibility rests upon the Church of Christ in all lands, and not the least in your own land, to which Providence seems to have committed the intellectual and spiritual leadership of the East.

In our study of the problems facing our missionaries, we have had to consider whether the time had come for their withdrawal from Japan. In getting information on this point we have consulted with many of your ministers, laymen, and evangelists, and every one has advised us not immediately to withdraw from the field. Some have suggested that the number of missionaries should not be increased, but the voice in favor of retaining most of those now present has been unanimous. We have decided to advise the missionaries to remain in your country for the present, hoping that the time will not be far distant in which you will be able not only to do without them but also to join with us in carrying the kingdom to other lands.

Our missionaries will not attempt to establish independent churches, but will, so far as they are able, seek to coöperate with you in the work of the Kumi-ai body, along the same general lines as in the past, and we ask for them in their difficult and delicate duties your generous coöperation. They will, of course, have to do their work in the way in which they can work best, as you will work in the way best adapted to you, but there ought to be, and we are persuaded that there will be, no serious difficulty in such coöperation.

We must ask you to remember that our missionaries have to render an account to the Board concerning their work and all moneys expended by them, and that often when you may differ from them they may be only carrying out the imperative and necessary instructions of the Board.

We have been advised, both by you and our missionaries, to devote more attention, in the future, to sending out for occasional service eminent and able pastors and

theologians, and also to provide for the translation and publication of works of religious thought of world-wide value. Both these suggestions seem to us eminently wise, and we shall take great pleasure in advising our Board to do as you suggest.

You have also suggested that, so far as there may be changes in the location of missionaries, more attention should be given to the districts where there are not already well established Kumi-ai churches. That suggestion also approves itself to us and we have so advised our missionaries.

We regret that we have not been able to come to agreement with those with whom we have had misunderstanding concerning houses and lands purchased and paid for by the American Board. In Kyoto and Kumamoto such misunderstanding exists. With reference to this we have addressed to the Trustees of the Doshisha a letter, from which we quote as follows:—

“We cannot believe that you will think of asking rent from the Board for the missionary houses in Kyoto, when the land was purchased and the houses were paid for, entirely out of the treasury of the Board. For you to do that, we believe both you and all your countrymen would hold to be a stain upon the good name of the Doshisha.”

Concerning our difficulty at Kumamoto, we desire to say that we are profoundly grateful to our brethren of the Kumi-ai churches for what they have done to help us in that matter, and we trust that they will not cease to use their efforts until there has been an honorable settlement.

As we study the religious condition of the world, we find much cause for rejoicing at the swift advancement of the Kingdom of God, but we also see that that kingdom has many and insidious foes and that the demand was never greater that all the Christian host should present a united and aggressive front against unbelief and sin. This is no time for emphasis upon what we do not believe. Positive, scriptural, able, consecrated preaching and pure and saintly Christian lives are everywhere imperatively demanded. Will you not unite with us, and with all Christians, in exalting the personality and fatherhood of God, the saving work of Jesus Christ, the need of regeneration by the Holy Spirit and his constant ministry; the duty of all men of every land and condition to love and serve one another, and the power of the endless life? In short, may we not together with all evangelical Christians unite in so presenting the gospel of our blessed Lord and Saviour Jesus Christ that your land and our land and all lands shall, in due time, acknowledge him as Master and Lord?

We have read with much interest the platform adopted by you in your recent meeting at Nara, and see in it your recognition that the world can be made truly Christian only by men of lofty faith, holy lives, and pure hearts. We pray for God's blessing on the movement there so auspiciously started.

Dear Brethren, we greet you as our fellow-workers for the kingdom of God; we pray for you. Will you not pray for us and for our country, that together Japan and America may advance toward the stature of truly Christian nations?

Once more and from our hearts we thank you for your courtesy to us. It will never be forgotten. God bless the Kumi-ai churches, and God bless the Japanese nation!

In the bonds of Christian fellowship, we subscribe ourselves,

Dear Brethren, Very sincerely, etc.

YOKOHAMA, December 7, 1895.

XI. CONCLUDING STATEMENTS.

WHILE Japan is a small country in area, yet when we regard its population of more than 41,000,000, its political, social, and religious importance in relation to the problems of the far East, it is of the utmost moment that we give to this

nation careful consideration. The Japanese people are homogeneous, speaking one language and united by a strong national spirit which must be taken into account in considering all matters relating to missionary enterprises. The country extends through nineteen degrees of latitude, and is made up of four larger islands and many smaller ones. This makes it more difficult for Christian influence from one centre to extend over the entire country.

It must always be borne in mind that while Japan and the Japanese are now so well known, it is only a third of a century since anything definite was understood of the country and people, and less than a score of years since anything like practical acquaintance with them could be affirmed.

It would be unjust to the Japanese and for us not to keep constantly before us the fact that to within a few years they were shut up to their own religions, — Shintoism, Confucianism, and Buddhism, — knowing the name of Christianity only to hate it. These three faiths, meeting in some form in the life of nearly every Japanese, have been closely connected with their intellectual, social, and national life for many centuries. The stamp of some one, or more commonly of all these religions, is upon every institution of the country and permeates and explains nearly every custom.

Into these conditions evangelical Christianity entered in 1859. Everything, — language, hatred, and suspicion of foreigners, lack of treaty privileges, prejudice against Christianity and foreign faith, ignorance of the Japanese customs and characteristics upon the part of the missionaries, all combined to delay the christianization of Japan. For twelve years apparently little or nothing was accomplished.

The most of the work in Japan has been done since 1871. The story reads like a modern Acts of the Apostles. The nation has been disarmed of its suspicions against Christianity. The non-Christian leaders in Japan recognize the worth and power of the Christian character and honor the true Christian life. The missionary is now free to go at will into all parts of the empire. The Bible and Christian literature have free circulation everywhere, even among the soldiers in the army and in the hospitals. The prisons are open for the Christian evangelist. Christian teachers are in many of the government schools, with full liberty to teach Christianity to the pupils outside of school hours. Persecution is a thing of the past, except as it occasionally appears in disguise. Christianity has already put its stamp upon the laws of society, of the army, and of the state, and is making itself felt in its literature and forms of thought. Nevertheless we must bear in mind the fact that, compared with the entire population, the number of Christians is small. Including those connected with the Greek and Catholic churches, the highest number claiming the Christian name is less than one fourth of one per cent. of the Japanese people. Probably one tenth of one per cent. would more correctly indicate the number of true followers of our Lord Jesus Christ. Even the best of these have only a few years of Christian experience and training between their life to-day and the training of their earlier years. There are no traditions as to Christianity except those of hatred. The Christians are scattered throughout the land and meet constantly and everywhere all forms of the idol worship of their countrymen, the arguments for the maintenance of the old national faiths, together with practices that run counter to the true

Christian life, and the intense national feeling against a foreign religion. Under these circumstances, the marvel is that Christianity has been able not only to maintain itself during these later years which mark the rise of the new national and intellectual spirit, but also to make signal progress.

We cannot expect that the Japanese Christians will hold all the articles of our faith in precisely the same way that they are held in New England, where nearly three centuries of Christian life and tradition lie back of us. There is a strong tendency among some of them to investigate for themselves many of the fundamental principles of Christianity which we have regarded as settled, and during these investigations they decline to accept as authoritative any of the creeds of Christendom. We are assured that the great mass of Kumi-ai Christians, numbering over 11,000, and the far greater part of the pastors and evangelists, are firm believers in the old and universally accepted truths. None of the extremists are supported by our Board.

Japan is characterized by the intensity with which it seizes a new idea. We believe the movement toward extreme liberalism in the Kumi-ai churches, which is not widespread, but which is championed by a few writers and public speakers, if left to its natural course, will soon disappear. A few who are involved may lose their faith in Christianity and leave the church, but we believe the tendency to destructive criticism will be less in the future, and that the work of construction will be more prominent. The theological problems of the world are now discussed in Japan, and that too without a balancing foundation of Christian faith and life. One point we desire especially to emphasize; namely, that the evidence is complete that our missionaries have been eminently faithful in presenting the truths of the gospel, and that none of the present conditions are due to any lack of fidelity upon their part.

Japan is not to develop a new Christianity, nor do we imagine that many among her Christians have any such idea. Yet, as in every country into which the gospel enters, the exact forms which some phases of external Christianity assume will be peculiar to that country, so must we expect to find in Japan. We believe that the church in Japan is founded upon the living Christ and that his spirit permeates it, making it a living church. We need not be anxious over the final outcome. The wonderful growth of the Kumi-ai body, both in numbers and influence, during the past twenty-five years gives us great assurance. A human movement would have been terminated by the period of popularity of Christianity which swept over Japan previous to 1890. The reaction from that condition was severe, and the churches and the workers have not entirely recovered from it at the present time; but we find evidence on every side that it is recovering and that the forward movement now is healthful and encouraging.

The fact that a few leaders in the Kumi-ai churches are not now in accord in their beliefs with the Congregational churches in the United States would not justify curtailing our work in Japan, but rather furnishes a reason why it should be strongly maintained. The men referred to are connected with independent churches, over which the Board has no control, and they do not seem to be carrying the churches with them into their radical positions.

The time has not yet come, and for many years may not come, to leave the evangelization of the empire to the Japanese churches. They are doing much,

but that much is slight indeed compared with the needs of the country. Of the ninety-nine Kumi-ai churches and provisional churches, only thirty-nine are self-supporting. They all are young in years. Some of them have a small membership. All have grave questions to meet and serious battles to fight which are incident to their lack of experience and their surroundings. They need our coöperation. The Japanese Home Missionary Society of the Kumi-ai churches, in its independence, is doing well, and when it has obtained sufficient strength and experience, we may expect it to assume the support of the places now maintained by the Board and its missionaries. Work is passed over to them as rapidly as they are able to take it up.

The work begun by the American Board and now connected with the Kumi-ai churches is by far the strongest of any mission work in Japan. The number of Christians is about the same as that reported by the seven allied Presbyterian bodies under the name of "the Church of Christ in Japan," but the number of independent churches is much larger.

We recognize the heavy demands which are made upon the individual missionary and the necessity that he be well equipped mentally and spiritually, and thoroughly trained for this service. After nine weeks of contact and conference with the men and women of our Board in Japan, your Deputation can speak of them in warmest terms as to their ability, consecration, and faith. They are worthy the entire confidence and support of our churches.

XII. OTHER DEPUTATIONS RECOMMENDED.

THE members of the Deputation feel that they cannot close this report without going outside the letter of instructions and speaking of another subject which experience has proved to be of great importance, and, in their opinion, essential to the wise administration of our foreign missionary service. Such visits as we have made to Japan ought often to be made to the various mission fields, both for the sake of the missionaries and still more for the sake of those charged with the duty of carrying on the work. The problems of missionary policy in almost all lands are so complicated that study on the ground alone can give promise of satisfactory solution. Therefore we unite in suggesting that, under the auspices of the Prudential Committee, occasional visits be made to the various missions of the Board: first, by the secretary and members of the Prudential Committee, that they may better understand the responsibilities resting upon them; and second, by such pastors and laymen as may be selected, in order that the churches may be helped to appreciate the delicacy and difficulty of the service committed to their representatives in foreign lands.

This report we now most respectfully submit, closing with the words of the last audible prayer of the sainted Dr. N. G. Clark, in whose home the Mission originated, and under whose wise direction it has made such wonderful progress for twenty-five years: "God bless Japan!"

(Signed)

JAMES L. BARTON.
WILLIAM P. ELLISON.
JAMES GIBSON JOHNSON.
AMORY H. BRADFORD.

